

THE
PERSECUTION
AND
CRUELTY
OF THE
CHURCH OF ROME.
IN A
DISCOURSE

On Rev. xvii. 6.

*And I saw the woman drunken with the blood of the saints,
and with the blood of the martyrs of Jesus; and when
I saw her, I wondered with great admiration.*

By BENJAMIN BENNET.

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G L A S G O W:

Printed in the Year, MDCCXLVI.

THE

PERSECUTION

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OF THE



CHURCH OF ENGLAND

IN A

DISCOURSE

ON Rev. xlvii. 6.

And I fear the woman drunken with the blood of the saints,
and with the blood of the martyrs of Jesus; and will
I fear her? I reckon with great advantage.

BY BENJAMIN BENNETT.

LONDON:

Printed in the Year 1720.

P R E F A C E.

THE following sermon of the reverend Mr. Benjamin Bennet, contains such a lively description of the monstrous cruelty of the Popish superstition, that the reprinting it on this occasion seemed very seasonable to some zealous Protestants and lovers of our free constitution; when we are threatned, for our most sinful abuse of the long peace and tranquillity we have enjoyed and for our neglect of the precepts of that pure religion established amongst us, to be again subjected to a Popish prince, and Popish counsellours; or such, at least, as would give up all our religious rights, and probably our civil too, to his arbitrary will.

Notwithstanding their fair professions of maintaining the Protestant churches, no man of sense has ground to trust them; as we see their own very words to be ambiguous or delusory. They promise to preserve them according to law, but in the same breath tell us "there has been no law since the revolution, all has been usurpation." So this promise is no more to the church of Scotland, than to restore all matters as they were under K. Charles II. and King James VII. Who not only claimed a general dispensing power, but in his declaration of liberty of conscience in 1687, (notwithstanding his most express promises to maintain the Protestant religion as by law established,) by his absolute power which we must obey without reserve, he annulled all laws made against Papists, so that they should be in all things as free, in all respects, as any Protestants, to enjoy all offices and benefices he should bestow on them. This declaration plainly tells us, the Presbyterian church is to be destroyed; that all the old laws against conventicles are at present in force: and the very Episcopalians entirely at the mercy of Papists, by this Pretender's absolute power.

The younger generation of Protestants who for these 57 years past have seen nothing but peace, and met with no molestation about religion, seem as it were cloyed with their ease, and need to lose their high privileges again to give them a just sense of their value. But let them either read the approved histories of those times; or converse with any aged men of probity, who lived in those days, when a Popish heir

had too much influence with a pretended Protestant King, Charles II. and see if there could be a more formidable event to true Protestants, or the lovers of a free legal constitution. Is it not known that almost that whole body who have joined this new adventurer, are either Papists, or men who always pleaded for the divine right of a lineal succession of Kings, and their absolute power: so that they are bound by no law; and the subjects can have no remedy should they trample upon all law. Do not they already defend all the steps of the late K. James? tell us all we suffered was just, all our fears of Popery were imaginary? have they not in their printed papers set forth that monster Claverhouse or viscount Dundee as a hero? who was an eminent leader in that army, in which single troopers were empowered to put what questions they pleased to poor peasants, and shoot them at once, if their answers did not please them; an army chiefly raised for dispersing and murdering such as assembled in the fields for worshiping God according to their consciences. Has this party ever yet owned the guilt of such proceedings? don't they directly call our fears of Popery and arbitrary power, imaginary bugbears? don't they call all our efforts for our religion and liberty at the revolution, by no other names than treason and rebellion? assert all acts of parliament since made, to be void? and that K. James and his alledged son all along continued our natural and rightful sovereigns? when this is the case; it is to us amazing that any Protestants or free men can be cool in this matter, or think of this attempt without abhorrence. If the following sermon can be of any use to rouse Protestants for defence of their religion and liberty, the republiſher has obtained his whole aim.



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THE
PERSECUTION and CRUELTY
OF THE
CHURCH OF ROME.

In a Discourse on Rev. xvii. 6.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondred with great admiration.

THIS * day has been made remarkable by a double deliverance; *the one* of antient date 108 years ago: and *the other* fresh in the memory of many present *the glorious revolution* in 88. Some of you have often heard that in King James I. his time (in the year 1605) there was an *horrid conspiracy* formed against the King and government, the laws and religion of this nation. The design in short, was this, to blow up the house of Parliament, upon the day of their meeting; when King, Lords, and Commons were in one assembly, and might fall by one stroke; to surprize and cut off the several branches of the royal family; and thereupon call in a foreign power, by whose assistance their great work was to be done; Heresy extirpated, and their true religion (Popery) again establish'd in the land.

The author and contriver of this villany is supposed to be Father Garnet, or Parsons. Catesby † with twelve accomplices were engaged in it. Who being sworn to performance at all hazard, and to secrecy; they set about the *work of darkness* with a suitable resolution; undermine the parliament house, furnish the cellar with 36 barrels of gun-powder; on which they laid logs of

* Preached Nov. 5th 1713.

† Robert Catesby, Thomas Piercie, Sir Edward Digbie, Francis Thresham, Robert Winter, Thomas Winter, John Wright, Christopher Wright, Ambrose Rookwood, Robert Keys, John Grant, Thomas Bates, Guide Faux. Fuller ch. hist. cent. 17. Page 34.

wood, bars of iron, pick-axes, &c. And thus having prepared their *engine*, they only wait the opportunity to set it agoing. In the mean time the *priests* cease not to bless the pious undertaking; concluding their *masses* with prayers for the good success thereof: one of the collects used by the men of the secret, we are told was *this*, "Lord prosper their pains that labour in thy cause day and night; let *heresie* vanish away like smoke; let their memory perish with a *crack*, like the ruin and fall of a broken house" &c. And if the matter had taken effect, they had contrived it so, that the odium should be cast on the * Puritans.

How this *device of hell* was defeated, I need not tell you. Our gracious God, whose eyes run to and fro through the earth, shewed himself strong in our behalf. They travailed with iniquity, and conceived mischief, and brought forth falsehood (to themselves.) They made a pit and digged it, and fell into the ditch which they made. Now tho' this be a very distant providence, it ought by no means to be neglected. We are to consider the days of old, and remember the years of the right hand of the most high: the things which we have heard, and known, and which our fathers have told us, we must not hide from our children; but shew to generations to come the praises of the Lord, and the wonderful works which he hath done, that the children which shall be born may rise up and declare them to their children. And this we are more especially obliged to do in the case before us, since we enjoy the fruits of that antient deliverance even to this day; our liberties as men, and our religion as Christians. Let us therefore acknowledge God herein, and adore the kind providence that then delivered us; saying with the Psalmist, Psa. cxxiv. 6, 7, 8. Blessed be the Lord, who hath not given us as a prey to their teeth, our soul is escaped as a bird out of the snare of the fowlers, the snare is broken and we are escaped, our help is in the name of the Lord, who made heaven and earth.

But this is not the only reason of the present solemnity. Providence has put a value upon this day; has distinguished it by a later deliverance, no less eminent and signal

* That is, some religious Protestant dissenters.

signal than the former ; and which will not easily be forgot, by such as know how to *approve the things that are excellent*.

Ever since the happy *reformation* from Popery, Rome has owed us a grudge ; and has been waiting an occasion against us : which of our Kings have they not attempted to *murder and slay* ? If they could not corrupt their principles, they presently resolve to take away their lives ; witness their plots against King Henry the 8th, after he had fallen out with the Pope ; against Edward the 6th, and Queen Elisabeth : and what consultations and caballing they had to keep James the I. from the throne, if he adhered to his religion, is evident from the * history of those times. They wou'd if possible pervert him : next they would exclude him ; and when they were baffled in that also, resolved to *murder him* ; and with him *the prime nobility and strength* of the nation. And this has been the manner of the men in every age, from the very time that the *antichristian spirit* possessed their church, and reigned in it.

About 30 years ago † they had a *favourable prospect* of things : A Prince professedly of their own faith, upon the throne. The most *melancholy sight* that had been seen in England, for many above an hundred years. And as he was a *bigot* to their religion, and disposed to hearken to any counsels that might promote it ; they now thought the day was their own for ever. And I need not tell you what foreward steps he took ; what desperate invasions he made upon the rights and privileges of the nation. Rome

* What intreagues were carried on by the Popish faction in all parts to exclude King James, and set up a Popish pretender in England ; especially by that restless *incendiary*, Parsons, may be seen in Foulis's history of Popish treasons, page 288 &c. in the introduction to the Jesuits memorial ; and in the memorial to Protestants on the 5th of November. Parsons proposed at Rome, That the Pope, the King of France, and King of Spain should agree among themselves in a successor for England ; that should be a Catholic, and that they should join their forces to settle such an one. And when all their contrivances were baffled, and King James would neither be cheated out of his religion, nor his crown which he valued much more ; the last resort, was the gun-powder-plot. † That is in the year 1634, when King James succeeded King Charles.

is carest; a * Nuncio received from thence; the *corporations* filled with *popish magistrates*, the benches filled with *popish judges*, and the pulpits began to fill with *popish priests*. Dismal was the time when *the King's will* influenced by the counsels of *Jesuits*, was set up as the only law; and such as Jefferies appointed to execute it. The *Bishops* were *towr'd* for doing their duty; the fellows of Magdalen college threatned, and destin'd to destruction, because they would not perjure themselves. When they had humbly remonstrated to the King, that if they complied with his Majesty, they must break their *founders statutes*, and their own solemn oaths; the King in a rage bids 'em begone, adding, *you shall know I am your King, and will be obey'd*; and turned them out of their offices.

In short *Popery and slavery* were coming in upon us like a flood. The nation was reduced to the utmost despair, and upon the borders of ruin. The fence of laws was broken down. Liberty and property lost, and religion itself like Isaac bound on the altar, and the knife *stretched forth* that should have destroyed it. And then an *angel* from heaven calls, *stop the cruel hand! he that dwells between the cherubims shined forth*, and made bare his arm in our deliverance, *caused his face to shine*, and we were saved.

You know who was the instrument of this glorious work. I hope it is yet allowable to say, it was THE RENOWNED PRINCE OF ORANGE, (afterwards) the great and good King William; whom God seemed to have raised up *on purpose* to defend the oppressed, and keep off that ruin and desolation (at least for a time) from this part of the world, that was decreed against us.

I am sorry I have occasion to say there are a generation of—(what shall I call them?) † risen up among us (sprung out of *slime and mude*, one would think, as some wild *atheists* fancied all men did at first) who have not only forgot their deliverance, but even *abhor and curse the memory of their deliverer*! Certainly, whatever may be thought of them now, they must pass in future ages at least, for the greatest *monsters of ingratitude* the world ever saw.

* Or Ambassador.

† In 1713. this was during Queen Ann's Tory ministry.

But I presume I speak to none of this character and spirit. I hope you are better subjects to the Queen, than to wish the crown off her head, or that it had never been set on. You'r better Christians, and have a greater value for your Bible, for your religion, I may add, for your souls, than to *blaspheme that providence*, by which (in some measure) all these are secured to you. Let it be seen you are so by a suitable gratitude on this occasion: own the deliverance of *this day*; own it with a just veneration of God and providence: methinks it should be to us like the days of *purim* amongst the Jews, a day that must not *fail among our selves, nor the memorial of it perish from our seed*. God has done great things for you whereof you are glad; say with the church, *not unto us, O Lord, not unto us, but to thy name give glory for thy mercy, and for thy truths sake*.

That I may stir you up to the present duty, and assist your gratitude in all proper expressions of it, I have determined to give you some account of Popery. The best way to estimate a deliverance, is to consider the danger and evil we are delivered from: and I think I can scarce tell how to represent the deliverance, you are now called to remember with more advantage than by telling you it is *a deliverance from Popery*. Did you but know what Popery is; and did you believe (which all men in their senses must) that *the revolution* saved us from it; you could not but reflect on that *providence* with pleasure and thankfulness, and adore the hand of God as seen in it.

I shall at this time (as being suitable to the day) say something of the *spirit of persecution*, that has reigned, and still reigns in the Roman church, and has often broken out to the oppression and ruin of millions of souls: and for this end I shall consider the words I have read to you. *And I saw the woman drunken with the blood of the saints*, &c. and when I saw her, I wondred with great admiration.

I shan't take up much of your time in enquiring into the nature of this *mysterious book*. For tho' I have chosen my text in it, and shall particularly apply it to the church of Rome; yet I think fit to tell you, I don't lay the stress of the controversy between us and the Papists, upon the

the interpretation of this and such like scriptures. We suppose the papacy is here represented and described; could they prove we are mistaken; I should think never the better of Popery for that. We have not only characters and threatnings of this book against them; but the *whole Bible* from first to last. If the Bible be true, Popery is false. *If Christ and his apostles* taught us right, *the Pope and his conclave* grossly abuse us.

I know that Dr. Hammond and Grotius refer what's spoken in this prophecy of Babylon and antichrist to *Rome Pagan*: and so did some of the Fathers. They saw *Rome the city on seven hills* evidently pointed at; and they and their religion met with such treatment from the idolatrous persecuting Emperors; that 'tis no wonder they took them for the grand enemy of Christ, or for *antichrist*. But I persuade myself, were these Fathers to return amongst us; observe what *papal Rome* has done since, and compare it with *Pagan Rome*, they would presently cry out, *Lo here is that antichrist that was to come*. Caligula, Nero, &c. were but forerunners of this man of sin. If they were an antichrist, this is *the antichrist*.

And 'tis probable we are to take in both. *Providence is the Bible unfolded*. 'Tis the several scenes there laid down, acted over. It represents to us the most important events from time to time: describes the general state of things in the world, and gives an account of the most remarkable revolutions and changes, that have happened, or shall happen in the church even to the end of the world.

Many of these we have in this *book of the Revelation*. Particularly the Pagan antichristian empire in its beginning, progress, and ruin. You have here also the *papal empire* set forth in it's nature, rise, continuance and fall. Part of the prophecy is already accomplished, and you may depend upon it, there shall be a performance of all that's spoken.

In the beginning of this chapter you read of a remarkable vision that John had. Where you may observe, the person represented to him in the vision, viz. *a woman*, v. 3. In the first verse she is called the *great whore*, that sitteth upon many waters, i. e. that hath an extensive and

large

large jurisdiction. In the 2d verse it is said the *Kings of the earth had committed fornication with her*, i. e. joined with her in her idolatries. I have intimated to whom I shall make the application. viz. *to the church of Rome*, which I doubt not is mean't by the *great whore*. Once she was a chaste virgin, famous for her profession, *her faith was spoken of throughout the world*: but she became a *prostitute*, and was defiled to that degree, that she is now *an harlot*; nay the *mother of harlots*, and the *abominations of the earth*.

In the 4th verse, you have the external quality and condition of this woman, *she is arrayed in purple and-scarlet colour, &c.* Which do's not obscurely intimate the splendor of the court and church of Rome; the pompous ornaments of her priests, churches, altars, and the riches they have amass'd by their spiritual merchandise. And it is remarkable, that the Bishops at Rome wear purple as the Cardinals do scarlet, *the very livery of the whore*.

In the text you have a farther account of the vision. He saw the *woman drunk with the blood of the saints &c.* What influence this had upon him he tells you; *he wondred with great admiration*. The prophets in their visions (many of them) had their imaginations filled with the images of things; their understanding in the mean while being awake and attentive; surveying the *apparition* (as I may call it) and were differently affected and impressed, according as the nature of the vision was: John's vision was terrible enough, viz. *a woman drunk with the blood of saints and martyrs*: and this strangely surprized and astonished him.

The thing designed by this *emblem* was a church become a *prostitute*, turned idolatrous and persecuting. And therefore as the prophet wept on the view of Hazael's barbarity, the cruelty he would be guilty of towards the Children of Israel; so John having represented to him the wretched apostacy of the Christian church; that she should become a sort of a *cannibal*, and glut herself, not only with human blood, but the blood even of *saints and martyrs*: this filled him with amazement; *he wondred with great admiration*.

That this woman, this *great whore* is the church of Rome;

Rome; we have an argument to prove, which is of chief consideration in expounding prophetic scripture; and that is taken from *the event*: she exactly answers the character in the text: what John saw in his vision, has since been acted; is now become *history and matter of fact*, particularly in the *church of Rome*. And accordingly let me give you this remark concerning her, agreeable both to the prophecy, and the history, viz.

That the apostate church of Rome is a persecuting church, fill'd with the blood of the saints and martyrs of Jesus.

In speaking to this head, I shall

I. Prove that this is a true and just character of the church of Rome.

II. Conclude with some reflections thereupon for your instruction.

I. I am to prove that this is a true and just character of the church of Rome. And here I will first set before you such principles of theirs, as lead to persecution: and then give you a short and general history of their practice. I'll begin with their principles.

1st. One of their known avowed principles is, *that the Pope is head of the church, universal, supreme, infallible*. They make him sovereign lord over the whole church and world too, absolute and unaccountable. And hence as he has always *domineered* within the bounds of the church, which he takes for his own, as 'tis St. Peter's patrimony. So he has sometimes look'd further, and exercised a *despotic power* any where, even round the globe; upon this reason I suppose, because *all are, or ought to be his subjects*. Pope Alexander the 6th gave the Indies to the Spaniards. The bull is extant wherein he thus expresses himself, ' * By the authority of God, which was given to the Popes in the person of Peter, and which they hold as vicars of Christ: we give to you all the

* Vid. Squire considerations of the unreasonableness of the Romanists, &c. pag. 7.

* the isles and firm land, found and to be found, with their cities, villages, castles, rights, &c. 'Tis inserted in the canon law, that the apostolick see translated the Roman Empire from the Greeks to the Germans. Bellarmine pretends, that when Leo the 3d did this, he did it *as Pope*, and by virtue of his apostolick power. He has a great deal of power *without the church*: *within the church he has all power*, not only spiritual but temporal, at least indirectly and in order to spirituals. This they say is included in those words *pasce oves*, feed my sheep. So that Popes may restrain Princes, revoke their laws; command contrary laws; forbid this or that war they are engaging in, and command a different war. And says Suarez, if the Prince refuse to obey, *the Pope may punish him*. And agreeable to this height of exaltation, is the deference and respect they challenge, even from Emperors, and sovereign Princes. The Emperor, when he comes into the Popes presence, must say they, presently (his hat off and bare headed) bow till his knee touch the ground, and worship the Pope; and coming nearer must bow again; and when he comes to the Pope, he must bow a third time, and devoutly kiss the Pope's foot. But for the Pope himself, they maintain he ought not to uncover his head or bow his body, or shew *any reverence to any mortal whatever*: all this is required as due to the bishop of Rome in an authentick book of theirs, called the *sacred ceremonies*.

Now add to this the *spirit of * infallibility*, which this mighty man pretends to be endued with: and I think he is admirably qualified for the *honourable work of persecuting*. For certainly one of so much power, and so much wisdom has right to be obeyed; and if he can once flatter himself, that he really has all this; 'tis no wonder he insists upon his points, *and revenges all disobedience*: so

* Infallibility is indeed the only plausible pretence for *persecution* on account of different opinions in religion; tho' really that won't justify it. The apostle Paul was infallible; and yet 'tis known he bore with mens infirmities, and suffered them to dissent from him, without threatening them with *fines, excision or death*; or giving the least encouragement to any others to use such methods.

that *this* I take to be the *foundation* of all that mischief these *furious phanaticks* have done the world.

2dly. I need not here insist, that this wonderful person the vicar of Christ and head of the church on earth, *has authority to determine all points of faith*, and that every one is to be subject to him, and rest in his decisions on *pain of damnation*. 'Tis sacrilege (say they) to question the Pope's actions, and downright *paganism* not to obey him; he's cursed of God that violates the Pope's censures; he must be obeyed on penalty of our souls. Thus the *canon law* and those that gloss upon it; and here you have another essential principle of their church, upon which 'tis founded, and upon which in part *persecution* is founded too: for if the Pope have right to tell every man what he must believe, and what he must not believe, and his dictates must pass for the sacred rules of faith and life; it's evident an *absolute compliance* with him must be necessary *. Nor can it be thought strange if he exert his power to secure his own right; especially if this tends to secure the salvation of souls also. Accordingly,

3dly, They are for *wholesome severities in matters of religion*. 'Tis a principle with them, that the obstinate and heretical must be *constrained* to their duty; if they won't be wise, they must be made so whether they will or not: you know well enough, (I wish you may never know it after a more sensible manner) that the Pope and the church have power to *punish hereticks*, i. e. all that dissent from them, and won't swallow down (without examination) their dictates, how contrary soever to sense, reason or religion; to this purpose they alledge that of our Saviour, *compel them to come in*. As also the words of the apostle, *I would they were cut off that trouble you*. And which is

* It is no comfort to Protestants to tell us, as French Papists do, that "they allow neither infallibility, nor such large powers to the Pope himself, or his council of Cardinals. The power is in the catholick church represented by general councils." This is nothing to us; since their greatest and most approved councils have decreed and ratified both all the impious absurdities, and the perfidious laws of persecuting all such as don't submit to their authority.

to their purpose I confess, they alledge Peter himself the first Pope, punished even with death, Ananias and Saphira for their error. Now what Peter did, this sovereign of the church that succeeds in *his place and right* may certainly do. And for my part, I should be willing to grant the argument, provided (which is most reasonable) that his Holiness would use *no other weapons* than Peter used.

Some of them, that are better doctors upon the text than ordinary, find this power in Christ's words to Peter, **FEED MY SHEEP**; as if there was no difference between *feeding and murdering them*. And Erasmus mentions a Monk that would prove the same from Titus iii. 10. *The man that is an heretick after the first and second admonition reject.* *Devita hereticum*, as the vulgar Latin hath it, i. e. (says this admirable critick, that had no Greek and little Latin) *de vita tolle, kill him*. So that thus far you see, there is a way paved to any sort of violence they may judge necessary.

4thly. They maintain that disobedience to the laws of the church, not only cuts men off from Christ, but *is a forfeiture of all civil rights*. So that 'tis lawful for the Pope to proceed against the disobedient as he pleases; to *deprive* them of their estates, titles, honours; and if they be sovereign princes, of their crowns and scepters. And accordingly * this they have done with all the imperiousness in the world. And

* The liberty they take with crowned heads, is scandalous to a degree. The 4th council of Lateran after it has decreed, that the secular powers be admonished, and if it be necessary *compelled* by ecclesiastical censures to extirpate all hereticks out of their jurisdiction. It farther ordains, 'that if the temporal lord neglect this, he shall be excommunicated; and if he shall refuse to give satisfaction within a year; it must be signified to the Pope; that he may forthwith *denounce his vassals absolved from their allegiance, and expose his land to be possessed by catholicks.*' And agreeable to this doctrine, Pope Innocent the 4th deprived the Emperor Frederick the 2d, In the general council of Lyons, in this form, 'After diligent deliberations had with the sacred council we declare that *he is deprived of all honour and dignity*; and by our sentence we do deprive him, and forever absolve them from their oath, that have sworn allegiance to him; firmly forbidding by our apostolical authority, that any one from hence forward obey him as Emperor or King.' And this has been

And in case of *heresie* (and what is heresie they are the only judges) *all's gone at once*; subjects owe no allegiance to heretical princes; children owe no duty to their parents; wives to their husbands; servants to their masters, &c. *if they be guilty of heresie*. Nay the Lateran council declares the goods of hereticks are *ipso facto*, and immediately confiscated *. They have no title to their estates left, but the Pope can give them away to whom he sees fit; or the catholicks may seize them as their own without any injustice.

5thly. I'll only subjoin, that they account it no sin to destroy hereticks. They may be killed with impunity, says de Graffis, and proves it out of their church laws. Pope Urban the 2d, declared, that they are not guilty of murder that kill any that are excommunicate, which we know all hereticks are by the council of Lateran: the sentence was then pronounced against them; and is once a year revived by the Pope in his own person; who do's then (says Mr. Clarkson) gravely, with a *peacock's tail* on either side of his head, *curse all the hereticks in the world*. Whereupon they live constantly exposed to the mercy of their catholick friends, that are entrusted with the execu-

the way of these sons of terror ever since. Gregory the 7th, was the first Pope (says Peter Damoulin) that made bold to pronounce a sentence of deposition against Emperors, which he did against Henry 4th Emperor of Germany. How Pope Alexander the 3d, humbled our King Henry the 2d, is well known. Innocent the 3d, proceeded in the same manner with King John; and laid his Kingdom under an *interdict* above six years; by which almost all the sacraments of the church ceased; the dead bodies of the people were carried out of town; and as if they had been the bodies of dogs, were buried in the high ways and in ditches, without prayers, and without service of priests; afterwards the King was deposed; the English absolved from their allegiance: and to make sure work of it, the Pope commands the King of France, that for the remission of his sins, he should invade the Kingdom of England by force of arms, &c. The occasion of this, was the King's presuming to complain of the Pope's proceedings; particularly his making Sephen Langton Archbishop of Canterbury without his consent. To contradict the Pope would at that time, cost a man his crown at least. Can. 3. de hæreticis, and Du Moulin papal tyran. pag. 12.

* Vid. Clarkson's prac. divin. of pap. pag. 360.

tion of the pope's sentence, to which they won't be backward on occasion, when they are taught that *killing is no murder*. Nay some of them go further, they make it often *meritorious*. Prance tells us in his narrative of the *Popish plot*, that when it was moved to him to murder Sir Edmund Bury Godfrey, his conscience recoiled at it. But the priest he was concerned with replied, *this is no sin, but a work of charity, there is no murder in this case; it's for the glory of God, and the good of the church, and therefore you ought to do it*. Kelly another priest, affirmed the same, and encouraged Prance and the rest to the undertaking, *as a meritorious work, adding, he would make nothing of killing 20 hereticks in such a case, &c.*

Now these being their principles, 'tis easy to conjecture what will follow. *The Pope* you see, assumes a power even over all *flesh*, power to rule, and power to chastise, and whoever shall *disobey*, they are *marked for destruction*. They may be killed; and sometimes it may be thought necessary that they *must*; *there's profit in their blood*, and they that kill them, think *they do God service*: now can you wonder, that men who own such desperate principles, should be persecutors: if you had never heard one word of the havock and desolation they have made in the world, yet since they profess to believe all this, you could not but be afraid of them, lest *their principles* should some time or other *be produced into act*.

But I am to tell you, that what has been said, is not *pure speculation and theory*: they practise according to their principles; making good the character given of them in the text, *they have been drunken with the blood of the saints and the blood of the martyrs of Jesus*. Which brings to the next particular under the first general head, viz,

II. To set before you *their practice*, and show that the church of Rome is in fact *a bloody persecuting church*.

I can't pretend to give you any thing like an history of their *persecutions*. They have filled many and large volumes. I shall only make a few remarks upon the subject; and chiefly with reference to the *manner and method* of their proceeding in *this blessed work*.

I think fit to premise, that besides the blood of the saints and the martyrs of Jesus, there is a great deal of *other blood* found

found amongst them. Religion has not been the only cause of their quarrels. Such is the pride and insolence of their Popes, many of them, that they have hector'd the whole world; trampled on the necks of Kings and Emperors, when they oppose their authority, and endeavoured to set bounds to their ambition. Pope Adrian condemned and burnt a preacher at Rome, in the 12th century, whose name was Arnould, because he had asserted it seems, in his sermons, that the Pope had nothing to do to meddle with *temporal affairs*; tho' God was just, and took vengeance, for 'tis said this same Pope was soon after suffocated by a fly which he swallowed with his drink. And what *struggles they have had with the Kings of the earth about sovereignty and dominion, the history of every age abundantly informs us. Dr. du Moulin says, that the dispute about *investitures* and collation of benefices, has occasioned since Gregory the 7th's time above an *hundred battles*, besides sieges of towns, and wasting and ransacking provinces.

Now this we may call at least civil persecution, and may serve to give you some idea of Popery. 'Tis the yoke that none have been able to bear. Had you no re-

* The tyranny of these men has been such, that they have spared neither friend nor foe that stood in their way: I hinted in a former discourse, what confusion they often threw this nation into, long before it became *heretical*. Poor King John was so subdued by the Pope, that e're he could obtain *one smile* from the holy father, and get freed from the *anathema*, that so much terrified him, he was forced to make the lowest submission; for taking the crown off his head, and kneeling upon his knees, before his Lords and Barons, he gave it to Pandolphus the Pope's legate, saying 'I resign the crown of this realm into the hands of Pope Innocent the 3d, and lay my self wholly at his mercy.' When Gregory the 7th quarrelled with the Emperor Henry the 4th, he so humbled him by his spiritual thunder bolts, that he brings him to his very foot: the Emperor (glad to be friends upon any terms) comes to the castle of Canusium, leaving all his company behind, and laying aside all tokens of royalty; he there *stood barefoot for three days* together, before the gates of the castle, fasting from morning till evening; nor could he see his holiness's face till the 4th day; and after all, not being able to make good the conditions required of him, *he was deposed*, and his Empire, given to Rodolphus Duke of Suaben.

gard to religion and to your souls, you have reason to dread Popery, even as you are members of human society, as you are *men*, as well as Christians.

But I proceed to the point in hand; and shall endeavour as briefly as I can to display the fury of these men, as it has flamed out *chiefly on the account of religion*. The poor *Protestants*, whom they have branded with the name of *hereticks*, have tasted deeply of their indignation. They have made themselves *drunken with their blood*. I promised you a few remarks upon the manner of their proceeding, which I shall give you in the following particulars.

1st. I must observe to you, that as they condemn and anathematize all hereticks, so *they have made laws for their utter destruction*. The 4th council of Lateran decreed that *hereticks* should be delivered up to the secular power *to be extirpated* (i. e.) hanged, burnt, or some way or other destroyed. Many suffered in this nation by the famous writ, *de haeretico comburendo*, for burning of hereticks: indeed all Protestants stand deprived of estate, liberty, life, &c. by the laws of the church. *Heretical Kings* have no authority; *heretical subjects* have no property. They can call neither their life, nor their goods their own. It was on such grounds as these, that the conspirators in the *powder-plot* proceeded. Clement the 8th, by his bull had declared any incapable of the succession to this crown, that was not a *Roman catholic*, and the people were forbid to admit any but what was of their religion: and this *bull* or *law of the Pope*, they took for a sufficient warrant *to murder the King and all his Protestant subjects*. And thus Henry the 8th, and Queen Elisabeth, were both consigned to destruction, and as many as adhered to them, by the *bulls of Pope Paul the 3^d, and Pius the 5th*.

2^{dly}. For the better dispatch of the work, they oblige Princes in their communion to engage in their quarrels. The Popes being universal lords, pretend Kings hold their crowns under them, *as fiefs from St. Peter and his successors*; accordingly they have exacted tribute from them, as an acknowledgment of their dependance. They make them but a sort of *head servants* to the church; that must

run it's errands, and engage in such work as the holy church shall appoint. I mentioned before the Lateran council, that has decreed no less than a sentence of excommunication against such Princes, that shall, being admonished by the church, *neglect to purge their land from the filth of heresie*: nay for better security some are obliged to take an oath, when they receive their crown from the Pope, that *they will serve all the occasions of the church*. In short, they are a kind of *lictors*, or state-servants, that are to execute the laws of the church, make such new laws as the church may require, and move under the direction thereof, untill they have cleared their dominions of all *hereticks*. A remissness herein has cost many an one their crowns, and their lives too; as it did Henry the 4th of France, for instance; who was murdered by Ravilliac for shewing too much favour to the *Hugonots*, or Protestants.

3dly. That there might be no failure on his part, the vigilant pastor of the church, has erected a *spiritual court* in all places of his dominions, where he could. This is called *the holy inquisition*. We have a full account of it in Father Paul. Dr. Burnet passes this just censure upon it; that it has for many ages been infamous for monstrous arbitrary injustice and inhumane cruelty. You have in Dr. Gedes a view of *that in Portugal*, in his first volume of tracts; the reading of which would *amaze* any one that's unacquainted with the spirit and behaviour of these ecclesiasticks.

After some short account of the members of this holy office; as the inquisitor general; the supreme council; the inquisitors, assessors, &c. He gives us the form of the *edict*, by which the *inquisition enjoins* all that know or suspect any to be guilty of *heresie*, to come and *inform* against them, *upon pain of the greater excommunication*. The most infamous persons, tho' convicted of perjury, are allowed to accuse; and upon the testimony of *any one informer*, a warrant is issued out to seize the criminal; who is thereupon thrust into the *dungeon of the inquisition*: and after three days is brought forth, and required upon oath to answer such questions as they'l put to him; and if he won't own his heresie, they remit him back again

the wretched apartment, advising him to pray that God would give him grace to make a true and full confession to the saving of his soul, WHICH IS ALL THEY SEEK AFTER. If upon his return, after two or three days more confinement, he persists in his innocency, they proceed to torture him: which is done ' by twisting a small cord about the prisoner's naked arms, and hoisting him up from the ground by an engine, to which the cord is fastened; and as if the miserable prisoner hanging in the air by his arms, were not tormented enough, he has several shakes given him, viz. by screwing up his body higher, and letting him down again with a jirk, that disjoints his arms, and encreases his torture exceedingly.' This discipline is continued for a full hour, which they measure by turning the glass, when the prisoner is first hoisted from the ground; and after 'tis expired, he's carried back to his prison, where the chirurgeon puts his bones in joint again: and thus the severity is repeated time after time, till the *confession of heresie is extorted*; and then these wretches condemn the poor creature out of his own mouth. One thing is very remarkable; that they won't suffer their prisoners to know the particulars charged upon them, nor who were their accusers; and indeed such is the cruelty they use towards them, that few can stand it out, without accusing themselves; upon which sentence is pronounced against them, and they are drawn to execution in a most barbarous manner. I'll only observe the tryal is always manag'd in *secret*; and such is the power of these tormenters says Dr. Burnet, that even the greatest Princes can't deliver out of their hand. 'Tis very rare for any to escape them, that come before them.

Indeed the Pope, notwithstanding his earnest solicitations and endeavours, has not been able to introduce *this villainous instrument of torture* in all the Popish countries. The King of Spain very * forewardly received it, and was so zealous in the cause, that he attempted to set it up in the Netherlands; which occasioned those wars there, that issued in the loss of the *seven provinces*.

Queen Mary in England went a good way (as far as

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* Dr. Burnet hist. of reformation, part 2. page 347.

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she could) towards establishing it among her subjects. To which purpose she gives a *commission to several bishops, lords and gentlemen*, with full power to search out *hereticks* that they might be proceeded against according to law. And this no question would have been perfected into an *inquisition*; had not providence soon put an end to the reign of *that bloody Queen*.

Well *this* is one *notable means* of defending their faith, and answering *hereticks*. Many hundred thousands they have *this way* silenced and confuted without ever troubling themselves with arguments and reasoning. No sooner have any become suspected by speaking against the church or clergy &c. but they are presently *hurried to the inquisition*; where they must satisfy for their offence by their blood and life. I add,

4thly, They have in the execution of their laws, and pursuit of their methods of violence and cruelty, turned the *church into a shambles, and filled the world with blood and slaughter*. This I might shew you at large, but 'tis a known subject, and what you meet with in every book of martyrs, whither I refer you.

The Waldenses, as they were the first considerable body of men, that set themselves to oppose the tyranny and idolatry of Rome, so they *first experienced the mercy and gentleness of the vicars of Christ*; Pope Alexander the 3d cursed Waldo of Lyons, and all his adherents; and afterwards at the council of Tours in France, decreed their excommunication; and that none should *buy or sell with them*. Innocent the 3d, *contrived* and raised up the *inquisition* against them: and because this was but a *leisurely way* of proceeding; he appoints * *croysado's* sending his *legate* to command them: and for the more speedy raising of forces, the Pope in a general council, promises to all those that would engage in this service *very ample privileges*, as a freedom from all taxes, the protection of St. Peter and the Pope, a discharge of all debts; and in a word the *very same* allowances that they had *who took up arms to recover*

* A Croysado was an army of such as wore red crosses on their coats, in token they intended to go to the holy war, to fight against the Turk.

the *Holy-land*, viz. a full pardon of all their sins here, and a greater degree of glory hereafter. And upon this encouragement, the *cut-throats* flock'd in so fast, as to amount to the number sometimes of above 100000; and once to 500000: and tho' they did not always meet with the success they desired, yet one of their own historians, viz. Perionius confesses that above a *million* of these people were * slain in France in these holy wars. One remarkable instance we have of the legat's zeal, who commanded the Croyfado's at the storming Bexiers: he gave strict orders to spare none, and when he was told there were many good catholicks among 'em, he refused to recall his orders, but cried out, *kill them all, the Lord knows who are his*. And thus in one city were 60000 murdered.

The same work has been carried on in other countries wherever any of these delinquents were found. The duke de Alva by his inquisition, which he called the *council of blood*, destroyed, we are told, in the Netherlands 50000; and yet Vargas complains, that by his *tendernefs* he quite spoiled the Netherlands. Germany, Bohemia, Poland, Lithuania, &c. have in their turns been deluged in blood: nor have we in this island any great reason to commend their lenity and mercy. We can't easily forget *Queen Mary's reign*; when 'tis well known, none could profess himself a *Protestant*, but he must prepare to seal his profession with his blood.

The massacre at Paris on *Bartholomew day* 1571, you have all I doubt not often heard of; where the famous *Admiral Coligni* and 10000 *Protestants* were slain in three days; and † 20000 more in a few months after, in Lions, Tho-

* Bellarmine says that in the time of Innocent the 3d, there were killed in France in one battel 100000 Albigenfes. De eccle. cap. 18.

† The *Protestants* were decoyed into this ruin by a marriage between the King of Navarr, a *Protestant*, and the lady Margaret, sister to the French King. Coligni and other *Protestants* were invited to the marriage; in which the King declared a wonderful satisfaction, saying publicly, that he did not give his sister in marriage to the King of Navarr only; but as it were, to the whole church of the *Protestants*, to join with them in an indissoluble

Tholouse &c. And it ought never to be forgotten by us, what destruction was made of the Protestants in Ireland by these blood thirsty miscreants, within the memory of some living. The chief blow was given October 23, 1641; and in the process of that work about 200,000 were murdered, as some have computed.

In short, it has been, and is the just character of this church, and of many of the Popes, that they took delight in *bathing in the blood of Protestants*; so truly do they answer the representation made to John in his vision, *of being drunken with the blood of saints, and martyrs*

ble union. The marriage was consummated on the 17th of August. In the mean time the Queen mother, the Duke of Anjou and Guise contrive the murder of the Admiral, and the ruin of the Protestants. They employ some to go to every house; and bring them a *catalogue of the Protestants*. And a general massacre of them being resolved upon; the signal was to be *the ringing of the bell* in the King's palace: accordingly at the time appointed, the Duke of Guise hastens to the Admiral's lodging, and with his cut-throats, presently dispatches the good man: upon which they cry out, *arm, arm*, we have good success, and *an happy beginning*: let us now proceed to the rest, for *this is the King's command*, this is his will. Accordingly as I said, 10000 are presently slaughtered; those cruel men sparing none of either sex, of whatever quality or age, not so much as children in their cradles, nor infants in their mothers wombs. And tho' with some difficulty, the King of Navarr himself, and the Prince of Conde escaped; they were violently threatned with death, and all manner of torments, if they would not turn Papists; the King telling them positively, *that he was resolved to have but one religion in his kingdom*. And when the Duke of Conde expostulated with him; the King in great rage threatens him, that if in three days he did not obey his commands, he should die for it, concluding with these words, *death, mass, or the Bastile*.

The work thus begun is carried on through the kingdom; many of the Protestants being murdered; others of them taking sanctuary in fortified towns; the case of Rochellers (the misery and distress they were driven to) is sufficiently known. One providence during the long siege and famine that people endured, is very remarkable. When all provisions had failed them; and they were reduced to the utmost extremity; there came a multitude of small fishes into the haven, which continued during the siege: and as this was never known before, so upon publishing the edict of peace, they went away and was never seen more.

of *Jesus*. Julius the 2d, during his popedome of seven years, is said to have destroyed 200,000 Protestants. And some have pretended to make a calculation, affirm, that in the space of 40 years, Rome has been the death of 30 millions of people. So that one would think they have all been of the mind with Farnesius, who vow'd to rid his horse to the saddle in the blood of the Lutherans, or Protestants. But how long O Lord holy and true, dost thou not judge and avenge their blood on them that dwell on the earth.

5thly. I might farther observe, they have not contented themselves with bare killing; but have contrived to do it in the most barbarous manner. They have invented instruments of cruelty; and herein have outdone most of the Pagan persecutors before them: there was strict orders given in *Queen Mary's days*, that when any of these poor sufferers were going to the stake, none should so much as pray for them, or say the Lord help them: it was a crime to show the least compassion to them. Nay so inhuman were these bloody men, that when a big belied woman was burnt at Guernsy and the child burst out into the fire alive, they threw it in again, not being willing to spare the life of a young heretick. And should I here relate all their savage * arts of killing, it would fill you with

* In the massacre in Ireland, many of the Protestants were left half dead, nor could they obtain of their enemies the favour of a full death. 'Tis said that a youth was found in the field, with his back bone broken, not able to help himself; and that he had eaten all the grass round about him for hunger: nor did they yet kill him, but removed him to a place of better pasture. Many of them they buried alive, and took a great deal of pleasure to hear their cries and groans, as long as they could speak. Nay such monsters of cruelty were they, that they would send their children abroad in troops, with whips in their hands, to beat mens bodies, and to trample upon them, and insult them when they were dead. Sometimes they would drive a company of these poor creatures, like sheep going to the slaughter, into an house; and having shut them in, set fire to it. And as it is said, made a diversion of it, to imitate and expresse to others the outcries they made. I'll only observe, that these wretched men had so much zeal for the work, that they trained up their children in this horrid trade; and therefore employed them in murdering the Protestant children.

And the like temper and spirit has generally possessed the party every

with horror. *Burning* was the best sort of death, their cruelty would ordinarily allow; and sometimes this was done so leisurely, that it might be called *roasting* rather than burning.

6thly. All this barbarity, as 'tis covered with a zeal for God, so it is often accompanied with the *grossest treachery and perfidiousness to men*. In the Paris massacre the Protestants were *beguiled* with professions of friendship: they *smiled upon them*, and cut their throats. Their words, their most solemn oaths and vows are no security to any they have appointed for a sacrifice. They own that *no faith is to be kept with hereticks*; and they convince us they mean as they say. John Hufs and Hierom of Prague had the protection of what they called, *the safe conduct*; and yet no sooner were they in their hands, but they *murdered* them notwithstanding the solemn assurances given *that not one hair of their head should perish*. And we know it was common in the Irish massacre, and upon any

every where; when Admiral Coligni was murdered, they *dragged his body through the streets*, cut off his hands and members, and the Duke of Guise himself is reported to have *kicked him on the face with his foot*. Some say the Duke of Alva *used to flea off the skins of the hereticks*, and to head his drums with them. Nay *the holy court of inquisition*; which goes to work calmly, and murders in *cool blood*, is not one jot more merciful than the rest. Indeed if the poor creatures declare they die in the communion of the Romish church, the sentence is, that they *be strangled*, and afterwards burnt to ashes: but if they die Protestants, *they are burnt alive*: and the wretched Jesuits at parting tell them, 'that they leave them to the Devil, who is standing at their elbow, to receive their souls, and carry them with him into the flames of Hell's fire, so soon as they are out of their bodies.' Upon this A GREAT SHOUT is raised, as soon as the Jesuits are off the ladder; and the cry is, *let the dogs beards be made*, as they call it in scorn; which is done by thrusting *flaming furzes*, or whins fastned to a long pole against their faces: and this inhumanity is continued *till their faces are burnt to a coal*; and is always accompanied with such loud acclamations of joy, that a *bull feast* is but a dull entertainment compared with it. Thus possible is it for men to lose all humanity, and degenerate into the most cruel savage monsters. *Vid. Dr. Robert Maxwell's examination, in the appendix to the history of the Irish rebellion, P. 126. &c. And Dr. Gedde's view of the inquisition.*

the like occasions; as soon as they had drawn any of these poor tormented creatures to recant, in hopes of life, immediately to murder them, saying *they would send them to heaven, while they were in a good mind*. So that *butcher general* the Duke of Alva, after he had prevailed with some to resign to him, with assurances that he would spare their lives, he starved them to death, alledging that tho' he promised 'em life, *he did not promise them bread*.

But I may not enlarge. I'll only add one instance more, and that is of *our good neighbours of France*. Many *edicts* were passed in favour of the Protestants, by sundry of their Kings; as Henry 2d, Francis 1st, Francis 2d, Charles 9th. All which were enlarged by Henry 4th, and confirmed by the present Monarch, Lewis the 14th. And yet they forced *their ways through all these*, to a most violent persecution. They first cheat them out of their churches, taking away many they had granted and demolishing others: next they make them *uncapable of bearing any office*; put down their *academies*, and schools of education; won't suffer them to set up any trade, without *abjuring their religion*; take their children from them, and send them to be bred up in Popish principles. And that they might the better pick a quarrel with them, put forth an edict against *blasphemers*; by which they could make them guilty when they would of what they called blasphemy, if they happened to speak against *the real blasphemy of their neighbours*. At last they proceed to *banishing*, condemning to the *gallies*, *dra-gooning*, *breaking upon the wheel*; and this in direct contradiction to many and repeated royal edicts. And can any thing be more horrid! oaths, promises, solemn treaties, and covenants with *hereticks*, are but a *trap set to catch them*; and it becomes us to consider well how we trust such *bloody and deceitful men*, who are hurried by their principles (sometimes against nature I doubt not) to be *cut-throats and murderers*. I'll only add,

7thly. *They take pleasure and glory in all this strange inhumanity*. This I have hinted in part before. The renowned Admiral Coligni's head was carried as a *trophy* to Rome as Thuanus tells us, and was a most welcome present to his Holiness. And the same Thuanus adds, when

when the Pope heard of the *Paris massacre* from his legat, he read the letter in the consistory of Cardinals, and *solemnly gave thanks to God* for so great a blessing, conferred upon the Roman *see*, and the Christian world. Nay he publishes a *jubilee* to give thanks for destroying in France, the enemies of the truth; sends Cardinal Urfin in his name to congratulate the King of France; who in his journey through the cities, *highly commended the faith of those who had an hand in the massacre*. Nay we are told his Holiness ordered it to be drawn upon the walls of the Vatican, that he might have the image of so pleasing a thing before his eyes.

In short, their very heart and soul seems to be in this bloody work. They encourage the most villainous assassins, bless and reward their undertakings, and triumph in their success; and can with the utmost satisfaction go through such work as human nature is generally shock'd with. Witness blessed Bonner, *that useful man* in Queen Mary's days; of whom some say that he could not *eat his dinner*, till he had received the news that Ridley and Latimer (as I remember) were burnt. And thus our famous Jefferies after his return from the western circuit, *boastingly said, he had hanged more men than all the judges in England*.

Well, thus *they glory in their shame*: they take full draughts of human blood, murder with cruelty, and murder with delight, and do in the whole of their conduct, so fully prove upon themselves, what's said in this book of the *scarlet whore, the mother of harlots*; that 'tis unreasonable to look *any where else* for an application. Behold here the woman that John saw, *drunken with the blood of saints, and the martyrs of Jesus!* behold and wonder, as justly you may *with great admiration*. I'll only subjoin a remark or two, as the application of what has been said, and have done.

1st. I think 'tis plain these Gentlemen have no reason to exclaim as they sometimes do, when we impute to them such *villanies*, as we this day commemorate our deliverance from. The partizans of Rome will by no means take with the *gun-powder-plot*; as if they (innocent men) had never been guilty of any crime of this nature. In an

almanick

almanack printed in the year 1662, entituled *Calendarium Catholicum*, the catholick almanack; the gun-powder-treason is called *Cecil's contrivance*. And indeed I should have believed it to have been any one's *contrivance*, rather than to have imputed it to *human creatures*; much less to *Christians*; had I never heard and read of their principles and practice.

But since they allow the things we have mentioned, and have been sucking the blood of their fellow creatures, and even making themselves *drunk therewith*, for so many past generations, I think we have no reason to * question the fact charged on them this day. The authors and instruments of it were capable of all this, or any thing else, that might serve the interest of a vile faction, that they call the *church, the holy catholick church*.

Nor is this a *singular* example of their wickedness: they plotted the same thing, tho' in a different way, against King Henry the 8th, King Edward 6th, and Queen

* The *popish almanack* I mentioned, says the *gun-powder-treason* was a *contrivance* to render catholicks odious; adding, all sober catholicks *detest that and all such conspiracies*, which might have passed in some remote part of the world, where nothing is known of these men, but their name, but their neighbours have had so much experience of them, as to reckon this, and such like assertions no better than confident lies, a *contrivance* to make themselves less suspected, than they really are, or ought to be; and indeed several of themselves have reckoned these *gun-powder traitors* among the *eminent martyrs* for their church and religion. They have a place in the *jesuits martyrology*, standing there in *red letters*: and Father Parsons calls Garnet, who was executed for this horrid fact, a saint, and says that he lived a SAINT'S life, and accomplished the same with an HAPPY DEATH. *Vid. Discussion of the answer of Dr. Wm. Barlow. p. 22.*

Indeed they had stickled so much to exclude K. James; and had taken so many desperate resolutions against the Protestant religion, and in favour of a *Popish pretender* (the Infanta of Spain) that one can't imagine they could make any difficulty of the gun-powder execution. *Vid. memorial on the 5th of Nov.*

Whether K. James might have an intimation of their design from Henry the 4th of France; I can't say: some tell us that it was so; and that this instigated Ravilliac to murder him. But however this be, 'tis no argument against the conspiracy tho' it be an argument against K. James's inspiration in the discovery of it, which some base flatterers ascribed to him.

Elisabeth. The Pope gave away her kingdom to the Spaniards: deposed her for heresie, cursed and excommunicated all her subjects; and several *assassins* were employed to dispatch her out of the world. Lopiz a Jew and physician, had a rich jewel sent him, and was promised 50000 ducats for poysoning the Queen. Dr. Story, Somervil, Dr. Parry, Savage, Babington and several others were all hired in their turns to * *assassinate* her.

So that if any should question the matter of fact, we refer to this day, for the sake of the Papists, and out of *tenderness to their reputation*; 'tis evident they are ignorant of the men. They have done as bad things as these, and will do them again if they have occasion and opportunity. And tho' they say this plot was a *contrivance* against them, to make them *odious*: no body will easily believe them: they have been concerned in so many *real plots*, that 'tis perfectly needless to *feign one* to bring 'em under suspicion. Nor indeed can they be rendred *more odious* to the world on this account, than they justly are already.

2dly. We may learn hence, what to think of the *spirit of persecution* where ever it prevails. 'Tis certainly *antichristian*, an undoubted *mark and character of the beast*, and ought to be abhorred as such. 'Tis not the least proof we have that the church of Rome is the *apocalyptic whore*, that in her is found *the blood of prophets and of saints*, and that she is *drunk with the blood of the martyrs of Jesus*. Hereby she proves herself *apostate* from Christ, to have departed from the principles, and lost the *temper and spirit of the gospel*. And whoever they be that are for imitating her herein, that assume *authority over the consciences of men*; that will *make their creeds* for them; and prescribe what they *must believe*, and what they *must not believe*; and enforce these arbitrary dictates of their own with *civil penalties*, loss of life, or of liberty, or goods, &c. unquestionably are so far *antichristian*. For a man to judge his brother in *doubtful opinions*, much more to *condemn and punish him* purely on the account of

* Vid. Cambd. Eliz. Lib. II. Pag. 144, 145. Lib. III. Pag. 257. &c. And a full account of this matter in Brutum Fulmen bishop of Lincoln, 192.

such opinions, is as a *right reverend bishop of the church of England* calls it, *one of the worst parts of Popery*. And I think I may add, 'tis as *contrary* to the gospel, as idolatry or murder. 'Tis in short, downright *antichristianism*; and I am sorry it should ever have been found out of its proper place; and have stohn into Protestant churches, to have defiled and disgraced their communion.

I know very well those that set up for *persecutors*, have always something to say to excuse themselves. They don't persecute men for believing and practising according to the law of God; 'tis for *disobedience to their governours*; for *heresy, schism, heterodox opinions, &c.* and in this case what they suffer is not *persecution*, but a just *prosecution*. But if this be a sufficient plea, it would justify the most bloody persecutors in the world, who will not want the like pretence.

'Tis indeed shameful and presumptuous in an high degree, for one *fallible man* to persecute another, because he is not of his mind. It may be the points they differ in, are such as neither of them understand. It may be the persecutor is mistaken, and would impose his error upon his brother; or it may be 'tis so slight a matter, that it do's by no means deserve so fierce a contention. But be it as it will, I am fully satisfied that persecution (or which is the thing I mean) inflicting of mulcts and penalties on the account of conscience and religion, is *unwarrantable*, whatever party of men may pretend to it. 'Tis *antichristian* as I said, as being *against* the example and law of our great Master the Lord Jesus; and I am sure 'tis *impertinent*, and no way conducing to the end they would serve by it. It will never bring any man over to your opinion; it may make him an *hypocrite*, but can't make him a *convert*. The understanding is a *necessary agent*: 'Tis no more in my power to be in all things of the same opinion with my neighbour, than it is to put on his complexion, or stretch myself into his dimensions: *fire and faggot* may terrify mens minds, but will never *enlighten them*. Some indeed have called these things **WHOLSOME SEVERITIES**; tho' wherein the *wholesomeness* of them lies, I can't imagine: if they were tried upon themselves (and I am persuaded they

have as much occasion for them, and as well deserve them as most men in the world, as being *disturbers of human society*) they would scarcely think them very wholesome; no more than that *wretch*, that to please the tyrant Phalaris, invented an engine to torment men, that would make them *roar like a bull*, as long as life continued; he was put into it as the first experiment himself, to learn to roar, as he well deserved.

Oh when shall the disciples of Christ, the *professors of the gospel of peace*, return to their principles; to that humility, love, meekness, mutual condescension and forbearance that their religion requires, and the author of it so much recommended to them by his glorious example. He came not to *destroy* mens lives, nor has he given commission to *any others* to do it. 'Tis very remarkable; and I wish all that own themselves Christians would consider it, that when his *forward* disciples were for calling for *fire from heaven to consume their enemies*, Christ rebuk'd them and said, *ye know not what manner of spirit ye are of*, i. e. as some have understood it, you don't seem to know and consider, that you are *now* professors of the gospel, a constitution of love and peace: that's the spirit *you are of*; and therefore you must not think of trampling upon, and praying down vengeance on all that stand in your way. And oh happy, happy had it been for the church of Christ, if Christians of every denomination had *better known the spirit they are of*.

3ly. What abundant cause have we in this nation, to *own and adore the sovereign providence of God*, that has so often delivered us from the *bloody attempts of these desperate men*. Let us bless God, who brought to light the works of darkness, *both formerly, and of late*; that defeated their designs, and turned their counsels into foolishness. The very *same sort* of heads and hands (I mean *a cabal of jesuits*) were employed against us, both in K. James I. and K. James II. his time; and you know they had *almost* done their works, the *train was laid*, which was to blow us up. There was but a *step* between us and ruin.

Now (sirs) I would seriously call upon you to own the hand of God that has been made manifest in your salvation:

vation: set up your *Ebenezer*, and say *hitherto the Lord hath helpt us*. The Lord was on our side, or they had *swallowed you up quick*. He graciously interposed; *smote your enemies on the cheek bone, and broke the teeth of the ungodly*: acknowledge this, and give him the glory of his own work.

And for the *nearer* deliverance of this day, the glorious revolution of 88, I hope and desire it may never be forgotten among you: behold *those bibles* you have in your hand: behold those ministers, *that speak to you the word of the Lord*: behold those sacraments you enjoy, according to the primitive institution: behold those children that are baptized into the Christian faith, and brought up in the principles of the Christian religion. *These, all these* and many more, *are the fruits of the happy revolution*; are owing to that kind providence that *then* saved us. Had the design gone on, that was, you well remember, ripening apace to perfection, you would have enjoyed none of these valuable *things*: and to say all in a word, for more needs not be said, you had been as ignorant, as superstitious, and every way as miserable as *Pope-ry could make you*.

And what shall we after such a *deliverance as this* be ungrateful! shall we deny the mercy of it; forget the author, despise the instruments of it. And not only so, but even *curse their name and work*, as some *sorry creatures* among us are said to do, which I take to be such a bold contempt of providence; that was it *national*, might be enough to draw down immediate destruction upon us: it would be like the iniquity of *Eli's house*, *not to be purged with sacrifice nor offering for ever*. Oh dread the reproach and guilt of such *black ingratitude*: let it be seen you are thankful to your great benefactor: speak and love his praise. Praise him with your *whole heart*, and *shew forth all his marvellous work*. There was so much of God seen in the *revolution*; such manifest *rays of divinity*; it was *so divine* a deliverance; *so seasonable, so beneficial* to the nation; that it calls for a very *special observation*; and I'll also add, a very careful improvement, or we shall have much to answer for, both to God and man.

As for *professed Jacobites*, I don't wonder that we have
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not their company in such work as this: nor have I any thing to say to them in this discourse. I am sorry for their sakes, and sorry for the nation's sake, that they have imbrac'd such *unhappy principles*, as have actually enslav'd the greatest part of the world; and wait to enslave the rest. And was it for their good, I could wish them comfortably disposed of, under a Monarch of the *right stamp*, that has descended lineally from the *eldest son of Noah*, where they might enjoy their notions without giving disturbance to their neighbours.

But *others* there are of whom one might justly complain, was it to any purpose, who had an hand in the *revolution*; at least submitted and swore to the government that was then established, and continues on the same foot amongst us *to this day*: and who are as willing as any to partake of the advantages of *that providence*; and yet not only speak *cooly of it*, and *faintly* defend it against *Jacobites and Nonjurors*; but even *yield it up as defenceless*: if you ask them upon occasion, when they are talking their *own talk*, what then becomes of the revolution? they *gravely* shake their heads and tell you *they don't know*, and sometimes freely declare, **THEY CAN'T JUSTIFY THE REVOLUTION.** And I dare say they can as little *justify themselves*, as would be easie to shew, was this a proper place to debate that matter. Two questions I would presume to ask,

1st. Do's not the present government which they own, and have (many of 'em) sworn to maintain, stand upon *the same basis*. The *revolution* was not a *violent shock*, that threw the government off its hinges for a short time, which it soon recovered again, but *is a continued thing*. The principles of it *flow into this government*. As they *drew the sword* against King James; so they *keep it drawn*, not only against his *pretended son*, but a long train of Popish successors, as the Dutchess of Savoy, the Dauphin of France, the Queen of Spain, the Duke of Orleans &c. Who are *next* in blood to the crown of England. And is it possible for these men to condemn the *revolution*, and yet in *sincerity* fall in with the present establishment.

2^{dly}. Don't they pretend solemnly *once every year* to bless God, for bringing about the *revolution*? in one

of their *collects* used on the 5th of November, they express themselves thus, ' Accept also most gracious God ' of our unfeign'd thanks, for filling our hearts again with ' joy and gladness, after the time that thou hast afflicted us, ' by putting a new *song* into our mouths, by bringing HIS ' LATE MAJESTY upon this day, for the DELI- ' VERANCE of our church and nation, from *Popish* ' tyranny and arbitrary power. We adore the wisdom and ' justice of thy providence, which so kindly interposed ' in our *extreme danger*, and disappointed all the designs ' of our enemies. We beseech thee, give us such a live- ' ly and LASTING sense of what thou didst then' &c. And in another collect they bless God for giving his *late Majesty* (King William) a safe arrival here, and for making ALL OPPOSITION FALL BEFORE HIM, till he became our King and governour. And what the revolution not to be justified! and yet thus *justify* it in the presence of the great God! and solemnly acknowledge his kind providence in bringing it about! certainly some men are very much concerned, either to reform *their principles, or their prayers, for out of the same mouth* ought not to proceed *blessing and cursing*.

But to return, I know I am speaking to those that have, what I take to be; a juster sense of matters: and the exhortation I would leave with you is, that you would not *slight* the providence of God, that has done *so great things for you*. Oh remember and study to improve the deliverance of this day. I need suggest no other motive, methinks, than this, that it was a *deliverance from Popish tyranny and cruelty*. 'Tis plain the design was to have converted this nation *by French dragoons, Irish cut-throats, and spiritual inquisitors*. The only choice you must have had, would have been P O P E R Y O R D E A T H. Nor would there have been wanting in case of remissness, some to have enlivened the work; like the court for spreading the faith, to Innocent the 11th, who being not zealous enough, they presume to put him in mind of his duty, applying those words, *rise Peter kill and eat*. Oh bless God that pityed you in the time of your distress; that saved you from those *whose*
tender

tender mercies are cruelty. Bless God that his face *still* shines upon you; that you are yet safe by his countenance; that you have a *Protestant Queen* upon the throne; the *Protestant succession* so well secured. Pray earnestly for the life and establishment of your present sovereign; and a blessing on those that are to succeed her: and take care you don't by a *base ingratitude* for the mercies you *have*, forfeit those you *hope* for.

F I N I S.

